THE ARYAN PATH

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EDITORIAL REPRINT

Gandhiji's Religion:
Universalism and Integrity

V. V. BHATT

The Gandhian Conception of
Social Order: I

FRANCIS ANGOLD

The Relevance of Fantasy

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The Later Phase in the Development of W. B. Yeats; *Hinduism, Buddhism, Zen*; *The Christ*; C. G. Jung's *VII Sermones ad Mortuos*; *Cagliostro*; *Africam Mythology*; *Folktales of Chile*; *Eyewitness in China*

SUPPLEMENT

MASTI VENKATESA IYENGAR

A Cultural Programme for
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however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL XXXIX OCTOBER 1968 No. 10

Gandhiji's Religion: Universalism and Integrity

[The birth centenary year, during which all the world will reconsider the life, teachings, and influence of Gandhiji, begins this month. As long ago as October 1944 we published a long study of Gandhiji's religious attitude, with its roots in tradition and its flowering in self-reliant spiritual quest and ethical self-discipline. We reprint below a part of this long study. The more we study Gandhiji's life and teachings, the more we discover that he put his finger on many vital spots where twentieth-century civilization generally, and Indian society particularly, are ailing. The centenary year, we hope, will produce not only grateful tributes to Gandhiji, but a practical understanding of the relevance of his philosophy and methods to our real problems.—ED.]

All this — whatever there is in this universe — is pervaded by Deity. Renounce all and enjoy. Do not covet the wealth of another.

—*Ishopanishad*

I suggest to you that the truth that is embedded in this very short *mantra* is calculated to satisfy the highest cravings of every human being — whether they have reference to this world or to the next. I have in my search of the scriptures of the world found nothing to add to this *mantra* ... This *mantra* tells me that I cannot hold as mine anything that belongs to God.

—Gandhiji in *Harijan*, 30 January 1937

THE WHOLE OF INDIA and his many many friends all over the world are celebrating the 75th Birthday of Gandhiji tomorrow — the second of October. We want to be among those who are saluting Gandhiji on this auspicious day and we wish him to possess in increasing degree the strength of the Soul on which the healthful life of the body depends and which exerts its own peculiar influence even in the death of the body.

THE ARYAN PATH, unconcerned with power and party politics, has always discussed the moral and mystical ideas and tendencies underlying Gandhiji's attitude to life and labour. Today we are reviewing the relig-

ious outlook of this highly religious man, who has profoundly influenced the religious life of the twentieth century.

The activities of Gandhiji are many; the village and the city, men and women, old and young, rich and poor, with their problems of body, mind, or Spirit, belonging to this country of India, have all received attention from him. And further afield, India as a part of the world affecting and affected by it, has not been overlooked. To understand the life and work of Gandhiji in a true way we must try to see the intimacy subsisting between his inner character and his outer conduct; between his personal life and his public labour. As we ponder over this we find that in spite of some bifurcations and frustrations he has succeeded, in a unique measure, in bringing about a real harmony between these. He may well be described as a practising Advaitin or one who regards his own life and work as but an aspect of the One Life and his purpose as but an arc of the Great Purpose of the Universe — the Circle of Necessity.

This is the starting-point which will enable us best to perceive Gandhiji's outlook as an embodied Spirit. We all are embodied Spirits, but alas! possessing it, the Spirit is not heeded; It so little avails us. A man's true religion shows itself in his own inner attitude to his fellows and to Nature. The *Bhagavad-Gita* says that all men are shaped according to their *shraddha* (heart-energy), faith; man is faith-formed; what his faith is, that verily is he (XVII.3). A man's religion is not that of his bodily birth or outward denomination. If it were, the churches would be full of true Christians — but we know that they are not; good thoughts, words and deeds would flourish in the consciousness of every Parsi, but they do not; Hinduism would be free from the curse of untouchability if even a majority of Hindus accepted and lived up to the Teaching of their faith, One Impartite Self shining in every human heart, but alas! untouchability persists!

Most men have two religions; one, the inner, manifesting in daily life, in one's character, ideation, and action; the other is the religion of the family into which the body is born. An honest mind, an earnest heart, a really sincere man soon acknowledges to himself that the routine of his life is not in harmony with his highest aspirations, the yearnings of his Soul; these Soul-yearnings and inner aspirations may or may not be wholly in conformity with the teachings of the religion into which his body was born. Thus a Brahmana by bodily birth may or may not find himself in agreement with the Brahmana-Dharma expounded in Holy Writ or the Shastras. Nor are his hopes and ideals realizable through the ceremonialism of his outward religion — going to a temple, wearing the sacred thread, putting on a caste-mark, performing this and that ritual.

The inner religion of such a "Brahmana" may be what is called Free-Thought, whether of the *tamasic,* the *rajasic,* or the *sattvic* variety. Unmindful of his inner cogitations, his silent hopes and aspirations, he might "live" his religion through the dead-letter performance of the prescribed ceremonies on the appointed dates whenever these cannot possibly be assigned to a hired priest, through the outward observance of all traditional rites, but what of his inner life? What connection has his professed religion with his inner *shraddha* or faith?

The evolution of the human Soul is to be measured by the degree of integration of the different constituents which compose man. In the unevolved Soul there is inner discord. The thoughts of his mind, the aspirations of his heart, the words on his lips, and the millions of actions which result from these are in conflict. The resolving of this conflict so that the warring elements of his being are made to work in unison and harmony constitutes human progression. To integrate one's own self, to help others to do likewise, such is man's mission on earth.

In Gandhiji the inner and outer religions have become harmonized, not to perfection, as he himself has indicated, but in comparison with ordinary persons to a considerable extent. That is why to the people his life looks marvellous and his actions seem as if endowed with some magical quality. How he has achieved this is not difficult to comprehend; in fact, it is simple. What is difficult, nay, Herculean, is the application of what is perceived. Intellectual honesty, mental sincerity, is the requisite. That we all know. He has made applications of that principle of integration in his own living and in his own dealings with people, as all of us would like to do, while failing more often than not. It is not that we lack the perception to resolve righteously, or the will to achieve, but that possessing these we allow our desires to take us away from the task of application. "Behind Will stands Desire," says the ancient teaching. We must make all our personal desires lean towards and centre upon the Soul's desire. If that be strong enough our many desires will not take us away from the central task of life, viz., integration of our own self and the helping of others to such integration. The stage any person has reached in his evolutionary progress can be known by examining dispassionately the quality and the measure of the integration achieved between his head and his heart, his lips and his hands.

Thus, Gandhiji's Hinduism is not a mere belief in the performance of so-called religious deeds in the outer life, but an inner faith rooted in his own understanding of what he has learnt of the religion of his own family and country. He was born of Vaishnava parents, but he says:—

> The Gandhis used to observe not only the Vaishnava but also the

Shaivite vows, and visited the Vaishnava as also the Shaivite temples.

—*My Experiments with Truth*, II. 183

His Hinduism is not acceptable to the orthodox Hindus. Orthodox Hinduism of today, says Gandhiji, "has become moribund, inactive, irresponsive to growth." And why? "Because we are fatigued" (*Young India*, 10 April 1924). Orthodox Hinduism has become static due to this fatigue. To vitalize it back into life and make it dynamic a Hindu has to become heterodox along a constructive line and that is precisely what Gandhiji has done. He calls himself a lay humble student of Hinduism, and claiming to be one desirous of practising Hinduism in the spirit and to the letter ... and yet adds:

> Let us not deceive ourselves into the belief that everything that is written in Sanskrit and printed in Shastra has any binding effect upon us. That which is opposed to the fundamental maxims of morality, that which is opposed to trained reason, cannot be claimed as Shastra, no matter how ancient it may be.
>
> —*Young India*, 20 October 1927

So Gandhiji's religion is not dependent on any Shastra. His religion is a way of life and he but uses the Shastraic and other ideas to live his life whenever these ideas are not opposed to "the fundamental maxims of morality" and to "trained reason." Under what influence did Gandhiji evolve such views?

Gandhiji was directly influenced by the great spiritual forces which were streaming forth in the last quarter of the nineteenth century. The false concept of religion as a mere set of dogmas believed in by a certain number of people, large or small, was attacked and was being demolished. The very definition of religion underwent a revision, consequent upon the conception, also put forward and largely accepted, of Humanity as one and indivisible, superior to and more important than any nation or race. The human mind was being fecundated by the grand principle of Universal Brotherhood. It was pointed out that

> the world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church — the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*
>
> —H. P. BLAVATSKY: *Isis Unveiled* (1877), II. 635

And Religion was defined thus:

> A Religion, in the true and only correct sense, is a bond uniting men together — not a particular set of dogmas and beliefs. Now Religion, *per*

> *se*, in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our Theosophical definition of religion.
>
> —H. P. BLAVATSKY: "Is Theosophy a Religion?" (1888)

This was not a new discovery, but the uncovering and the reiteration of the old forgotten truth, e.g., of the *Mahabharata* (*Karna-parva*):

> That which supports, that which holds together the peoples, that is Dharma.

The ancient verities were coming to prominence again; the era of materialism was closing; the age of Spirit ascendancy was opening and among the comparatively few Gandhiji was directly touched by that current of spirituality. Under its liberalizing influence he became a channel for affecting the mind of the race along his own lines. To him "Hinduism is a relentless pursuit after Truth" (*Young India,* 10 April 1924).

To Gandhiji life became "an aspiration. Its mission is to strive after perfection which is self-realization" (*Harijan,* 22 June 1935). And so a very natural unfoldment of his native Vaishnavism and Hinduism has been taking place. Under his fostering care has arisen not a new religion, but an expansion from within without of Vaishnavism and Hinduism, for he was not impervious to world-forces while holding fast to the old moorings. Born a Vaishnava, Gandhiji would bring within his spiritual fold a cow-killing and a beef-eating Westerner. Born a Hindu, he would not look upon any one as Mlechcha. He writes:

> There is no one so fallen in this world but can be converted by love.
>
> —*Young India,* 8 August 1929

> Indeed, Hinduism teaches us to regard the whole of humanity as one indivisible and undivided family and holds each one of us responsible for the misdeeds of all.
>
> —*Young India,* 13 May 1926

So Gandhiji cannot be called a Hindu or a Vaishnavite in the ordinary sense. He may be compared to a tree whose roots are in the soil of Hinduism and Vaishnavism but whose foliage and fruitage are distinct and different. From the old soil the tree has grown, absorbing modern atmosphere, and under its shade millions are finding refuge from the oppressive heat of twentieth-century civilization.

V. V. BHATT

The Gandhian Conception of Social Order

[Shri V. V. Bhatt is attached professionally to the Reserve Bank of India. His contribution, however, is concerned with the social implications of Gandhiji's philosophy of life. He documents his long study with many references to Gandhiji's own writings. We print below the first part of the essay in this month, which sees the beginning of the celebrations of Gandhiji's birth centenary.—ED.]

I

GANDHI tried to base his ideology and activity on the eternal verities of life not merely on the individual plane but also, unlike the prophets of old, on the social plane. In this process he laid down the essentials of a moral social order, which enlightened individuals should ceaselessly strive to establish. His conception of a non-violent social order is organically related to and inevitably arose from his way of life. His life was all of a piece, beautifully integrated, like a true piece of art. It is difficult to understand and appreciate this magnificent harmony without a firm grasp of his integral vision of life, which was the mainspring of all his thought and action.

One thing which sustained him through the changing vicissitudes of his active and eventful life was his rock-like, immovable, unflinching faith in God, "who governs every breath of my life and whose offspring I am."

> But I can tell you this — that I am surer of His existence than of the fact that you and I are sitting in this room. I can also testify that I can live without air and water but not without Him. You may pluck out my eyes, but that will not kill me. You may chop off my nose, but that will not kill me. But blast my belief in God and I am dead.[1]
>
> I have found Him nearest at hand when the horizon seemed darkest in my ordeals ... when it was not all smooth sailing for me. I cannot recall a moment in my life when I had a sense of desertion by God.[2]

He felt the presence of God, but he never claimed to have seen Him. He made the world's faith in God his own and accepted the testimony, found in the experiences of an unbroken line of prophets and sages in all countries and climes. He purified his faith by subjecting this heritage to the touchstone of his own reason and experience. He discovered that the essence of God is Truth. God is, as the Upanishadic Seers say, formless, timeless, eternal, and ineffable. The finite mind cannot grasp the Infinite; no words can describe Him. He is above all attributes. Hence the "*Neti*,

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[1] *Harijan*, 16 May 1938

[2] *Ibid.*, 24 December 1938

neti" — "Not this, not this" of Yājñavalkya and "*Nescio, nescio*" of Saint Bernard. However, Truth describes God as nothing else can; for Truth is God.

> If it is possible for the human tongue to give the fullest description, I have come to the conclusion that for myself God is Truth. But two years ago, I went a step further and said Truth is God. ... In fact the Sanskrit word for Truth is a word which literally means that which exists — *Sat*.[3]

This Absolute Truth is universal and all-pervading, "an indefinable mysterious power that pervades everything," "an unseen power residing within us and nearer to us than finger-nails to the flesh," "the Eternal Principle," "the Law." It has to be realized in the inmost depths of our being; for the indwelling spirit and the universal spirit are one. Truth is immanent in all creation and yet transcends it. Truth is one without a second. All life therefore is one; identity of all creation is a fact of spiritual experience. "I believe in absolute oneness of God and therefore also of humanity."[4]

"To see the universal and all-pervading spirit of Truth face to face, one must be able to love the meanest of creation as oneself."[5] In fact, love becomes the spontaneous expression of those who have faith in these spiritual experiences and true love inevitably expresses itself in the service of mankind.

> The immediate service of all human beings becomes a necessary part of the endeavour, simply because the only way to find God is to see Him in His creation and be one with it. This can only be done by service of all.[6]

But to attempt to serve all mankind at the same time is mere vanity; we can best serve those with whose lives we are intimately connected. We can serve mankind only through the service of our neighbours. This is Gandhi's law of *Swadeshi*.

How then is one to realize Absolute Truth?

> Truth resides in every human heart, and one has to search for it there, and to be guided by truth as one sees it. But no-one has a right to coerce others to act according to his own view of truth.[7]

One must follow the "still small voice within," one's inner promptings, one's conscience. However,

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[3] *Young India*, 31 December 1931
[4] *Ibid.*, 25 September 1924
[5] *Harijan*, 24 November 1933
[6] *Ibid.*, 29 August 1936
[7] *Ibid.*, 22 June 1935

conscience is not the same thing for all. Whilst, therefore, it is a good guide for individual conduct, imposition of that conduct upon all will be an insufferable interference with everybody's freedom of conscience.[8]

I discovered in the earliest stages that pursuit of Truth did not admit of violence being inflicted on one's opponent but that he must be weaned from error by patience and sympathy. For what appears to be truth to one may appear to be error to another. And patience means self-suffering. So the doctrine came to mean vindication of Truth, not by infliction of suffering on the opponent, but on one's self.[9]

The *satyagrahi* seeks to convert his opponent by sheer force of character and suffering.[10]

One cannot convert others to one's view by force; only by appealing to their conscience, could they be made to see the truth. And the only way to appeal to their conscience is through peaceful persuasion and appeal to reason, and if that fails, through love and self-suffering, self-immolation and self-sacrifice. By this method, if one is in the right, others would some day be effectively converted; while if one is in the wrong, no harm would be done to others. This fundamental law of love is applicable not merely to individuals but also to groups of individuals.

We have thus to love and serve and follow truth as it appears to us in the fullness of faith that the Moral Law will ultimately prevail. It is futile to wish any breach in this law in our favour. We have but to attune our lives to the working of this law. The fruits of our actions therefore should not upset our minds or affect the serenity of our souls. We have but to act and follow truth, come what may, with full faith in the ultimate triumph of truth. We seek the triumph of Moral Law and not the triumph of our little selves. This is non-attachment, the "disinterested action" of the *Gītā*, with which Gandhi's whole life was suffused.

But love cannot automatically reflect itself in our lives. There is too much of evil in us and the demoniac impulses of greed and selfishness, hatred and violence, fear and malice, distract our minds and disturb the peace of our souls. We have hence to pass through a rigorous process of self-purification and attain true *Swarāj*, complete control over our minds. Through spiritual discipline, we have to lead the life, not of the flesh, but of the spirit. We have to seek God with all our heart, all our mind and all our soul. "For where your treasure is, there will your heart be also." Our only treasure must be Truth. We cannot serve God and Mammon. Rama must conquer Ravana. How can we then hanker after material possessions and the satisfaction of the cravings of our senses? We have

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[8] *Young India*, 23 September 1926

[9] *Ibid.*, November 1919

[10] *Ibid.*, 18 September 1924

to seek God and His righteousness even unto death, and we have His promise that all other things shall be added unto us.

Realization of Truth is thus, according to Gandhi, the *summum bonum* of human existence. "Man's ultimate aim is the realization of God."[11] "Truth resides in every human heart, and one has to search for it there, and to be guided by truth as one sees it."[12] This implies that each individual must be able to enjoy full freedom for the realization of the best within himself. Thus individual freedom is the sovereign principle governing the social order of Gandhi's conception.

However, this individual freedom is possible only if the practice of non-violence becomes universal. "Individual freedom can have the fullest play only under a regime of unadulterated *ahiṁsā*."[13] In such a regime,

> there is then a state of enlightened anarchy. In such a state every one is his own ruler. He rules himself in such a manner that he is never a hindrance to his neighbour. In the ideal state, therefore, there is no political power, because there is no state. But the ideal is never fully realized in life.[14]

Man is a bundle of impulses and many a time his perverse impulses dominate him; the demoniac in man tries to exploit his fellow beings and makes it impossible for them to realize their liberty. So that in the very interests of preserving individual liberty, the need arises for some kind of social control over the individual who must be prevented from giving expression to his perverse impulses.

This social control over the individual must not be arbitrary; for, if it is, it would mean the negation of individual liberty. The individual must feel that all measures of social control are based upon the interpretation of his own experience or upon the experience of his fellow beings. All restraint on the individual must directly follow from the generalized experience of the society as a whole. These restraints or measures of control will no longer be in conflict with the demands of individual liberty; they will, on the contrary, promote and maintain conditions under which it becomes possible for the individual to realize his best self.

V. V. BHATT

(*To be concluded*)

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[11] *Harijan*, 29 August 1936
[12] *Ibid.*, 22 June 1935
[13] *Ibid.*, 27 May 1939
[14] *Young India*, 2 July 1937

London's Memorial to Gandhi

THE NAME of the sculptress Fredda Brilliant merits praise not only in India but wherever man has been inspired by Mahatma Gandhi. For the Gandhi memorial in London's Tavistock Square, unveiled on 17 May by Prime Minister Harold Wilson, is her work. Except for Biblical representations, this is surely London's first sculptural tribute to a non-Westerner.

Many facets of harmony are implied by this act. At the base of the pedestal on which the dark reddish bronze sculpture rests, we read: "This statue, erected under the aegis of the India League by the Mahatma Gandhi Memorial Committee"; equally significant is the contribution, by the Borough of Camden, of half the cost of the tribute. Camden is perhaps London's most multiracial borough; it is filled also with international organizations, and is appropriately near to the British Museum.

Gandhi is seen in typical, thoughtful pose as we approach the centre of the gardened Square. The Indian meditative atmosphere, familiar above all in statues of the Buddha, is evident at once. The cloak falls over the left side of the body, the left hand clasps the right foot in an impressive affirmation; the folds of the cloak are rich, and flow over onto the pedestal both at the back and over the left side of the body. This partial asymmetry is but one of the many means by which the structure conveys the complex situation in Gandhi's being. The full knees draw the spectator, through the lines of torso and cloak, up to the smallish head with its searching eyes; and we feel both the meditative calm and the seething problems, the peacefulness yet firmness, the pervasive serenity yet the realism which faces conflict and dilemma. All this is typical of Gandhi.

At the unveiling — quite inadequately reported in the British Press — Wilson spoke warmly of the present friendship between India and Britain, while the High Commissioner, Shri S. S. Dhavan, was frankly critical of the Imperial past and stressed Gandhi's role in freeing India (and Britain) from its web. One ironic incident marred the rite, or rather, gave food for complex thought — a young "protester" squatted on the pedestal before the unveiling, and was removed, though "non-violently," by a British policeman. Gandhi must have smiled.

May this impressive artistic and public tribute to the founder of modern Non-Violence serve as a landmark for those living in or visiting London, and through them to the whole anguished world, still sad in its madness!

TERENCE WHITE GERVAIS

FRANCIS ANGOLD

The Relevance of Fantasy

[The Rev. Dr. Francis H. Angold, PH.D., F.R.A.I., is well known to our readers. In this interesting essay he expounds the nature of fantasy as a faculty of the human mind that remains relevant and necessary even in the most mature human efforts to understand reality. The power to make images is indeed a crucial one for all advances in human thought though it may be misused at the dictates of ill-disciplined desires and emotions. The right training of this faculty is indispensable in both intellectual and spiritual living.—ED.]

THE TERM "FANTASY," like many another, has suffered from common usage. This term is employed frequently in order to describe that which is beyond belief. To use the term in this manner is to make void its essential meaning. Fantasy may be regarded as the opposite of reality, but, however improbable the situation suggested by fantasy, it is never beyond belief.

Fantasy, we are told, is the province of the child-mind, but it is questionable whether we ever completely pass beyond the stage of childhood. Paul the Apostle tells us:

> When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.[1]

It is significant that Paul while itemizing speaking, understanding, and thinking in the manner of childhood, concludes by saying that as a man he put away childish things. This is the same as saying that the doll dearly loved of the young girl is put away by the woman, or the railway train of the boy is passed on to someone younger by the man.

Such a statement involves an act of renunciation, but does not imply a change of heart, or even a new attitude of mind. The teddy-bear relegated to the attic or the soldiers at the bottom of the trunk, re-discovered in adult life, revive memories as much alive as they were ten, twenty, or even more years before. Fantasy is not a world of make-believe; it is an attitude of mind, to which all, irrespective of age or cultural development, are prone.

Fantasy implies the faculty of image-making, which may be little more than factual experience but, on the other hand, may equally well be of a nature that is by ordinary standards extravagant. The important point is that, whatever the precise character of the picture thus produced, the element of vision cannot be excluded. Fantasy, therefore, may be em-

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[1] *I Corinthians*, XIII. 11

ployed merely to glamourize the ordinary, or used to visualize the extraordinary. The relevant detail in relation to fantasy is the recognition of such as a derivative attribute of the creative impulse.

Science, quite apart from revealing the stark composition of the earth and its inhabitants, has to a degree itself validated the relevance of fantasy. Most of us have shared the excitement of the pantomime. Having ourselves entered into the misfortunes of the disconcerted hero, we have in consequence rejoiced at his ultimate triumph.

The pantomime, while excellent entertainment, is regarded as nothing more than an episode of make-believe. Recently, however, as an introduction to the programme *Hugh and I* on B.B.C. Television, with other viewers I have been privileged to watch Hugh Lloyd, not in the ordinary feat of sliding down the banisters, but the extraordinary performance of sliding up them. While I am an admirer of this actor, I cannot imagine that even he could actually perform such a feat. In this example, however, it is not an image created by my mind, neither can such be regarded as wishful thinking. It means that advanced technical skill enables me to observe that which logical reasoning says cannot happen.

This is not something which I wish to happen, but which by the aid of trick photography is sufficiently convincing to suggest reality. This example introduces another element, invariably associated with fantasy, namely credulity. As one trained in scientific method I am not disposed to be credulous, but, irrespective of training, my concern for factual testimony compels me, even while knowing the method employed, to accept what I see taking place.

Credulity may facilitate the acceptance of fantasy, but the initial impetus to its acceptance is to be found in the creative impulse from which it derives. The company promoter who seeks to evoke support for the working of a non-existent gold mine must create such a mine and possess the vision that will enable his victims to recognize the image of potential achievement. The important aspect relating to such a fraudulent enterprise is that, while in this particular instance the mine exists only in the imagination of the promoter, it *could* actually have been a reality. This means that while fantasy may appear extravagant, we cannot eliminate the feasibility of its coming to pass.

The Portuguese seamen would not have made their discoveries had they been content to think in terms of prosaic goals. Columbus would never have become famous but for his fantastic belief that something other than the generally accepted, existed. Galileo, although scientifically accurate, was condemned by the Church because his affirmations, proving contrary to recognized doctrine, were deemed fantasy.

The attitude of the Church in the time of Galileo appears to us of later times fantastic, but it has its counterpart in this present age. Not so long ago I knew a man, judged intelligent by accepted standards, who regarded smoking as an offence against the Creator, who, he affirmed, had he wished man to smoke, would have fitted a chimney to his head. Another man known to me, a member of a group, I believe American in origin, assured me that the only version of the Bible acceptable to them is that of 1611. Their attitude appears to be that, while this was actually dictated by God himself in the English tongue, all other versions are anathema. Fantastic, but sincerely believed by people who in other directions display a rational attitude to life.

It becomes obvious that while fantasy may be the mark of the child-mind, it is an attitude to human existence, never entirely suppressed. The dictator has been known to enter with zest into the delights of the child, and the hard-headed businessman to fill the role of Father Christmas with becoming gaiety.

If one is disposed to believe that fantasy has no place in the modern world, it is salutary to view the sequence of products emblazoned upon the television screen. Whatever compulsory education may have achieved, commercial enterprise has prostituted a unique medium of communication into an avenue for the exploitation of the fantastic inherent in human nature. Interspersed with Western bravado and criminal cunning, we are given glimpses of a world of fantasy, one in which food containing nutrition sufficient to make men as gods is taken in habitats where the stains of earth are banished as by magic, and whiteness is dazzled by even greater whiteness. Here a domestic chore becomes a delight and skin like satined silk, the covering of bodies fragrant as the morning dew.

In an age which claims to be enlightened, it is incongruous to observe the ease with which we are subjected to the image created by others for our acceptance. The fantasy which is exploited by commercial interests is no less utilized by so-called cultural projects and indeed by the educational system as at present devised.

If we are slowly dropping the idea of the early inhabitants of these shores as being ignorant woad-painted savages, we are reluctant to dismiss as fallacious history as now taught, as pernicious and hate-stimulating. As someone has said in regard to United States history, when the White man was involved it was a battle, but in the case of the Indian it became a massacre. Similarly, whereas with the enemy it would be a retreat, in the case of the British nothing more than a strategic withdrawal.

Years ago, sitting at the feet of a respected lecturer on Art, I was often thrilled, not at his exposition of a painting in particular, but at the fantastic picture he created in a sincere endeavour to explain the work under

discussion. To listen to some of the multitudinous extravaganzas provided by the B.B.C. in relation to the works of the great composers is to marvel, not at the genius of the masters, but the fantastic ingenuity of some self-appointed interpreters of the truly great creators. Fantasy may therefore be an image created at second-hand. When I was about nine years old, the War Office, with the idea of encouraging recruiting, issued a brochure portraying the various regimental uniforms. For this I made application and it became one of my treasured possessions. To many, such a series of reproductions would be no more than fantasy; to me they were but representations of scenes common to my experience. The colourful uniforms have gone and participation in two wars has disposed of the fantasy of war as glorious. The fantastic element of human experience, however, is as vivid today as it was all those years ago. Those whom I knew, valiant hearts who to their glory came, through dust of conflict and through battle flame, passed to ultimate reality, motivated by the fantastic belief that right triumphs over wrong.

The fairy story ends with the vindication of good and the final banishment of evil, even as the pantomime concludes with the exaltation of the hero. Invariably in fantasy the sexes mingle, the opposites marry, and live happily ever afterwards. It is but a repetition of the fantasy of the psalmist:

> Blessed is every one that feareth the LORD: that walketh in his ways. For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee. Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.[2]

Jesus employed the same form of imagery, in contrasting the two men who set out to build a house, one on sand and the other on rock.[3] Plato conceived of his Republic and Thomas More dreamed of his Utopia. In each case fantasy became the medium, not for illusion, but as an incentive to endeavour. Every martyr has died in the faith of fantasy, and every pilgrim persevered in devotion to some unknown but realizable goal.

Religion is the most obvious exhibition of fantastic conception. To ridicule the eight-armed goddess of the Hindus is easy, but the more grotesque representations of the Sacred Heart of Jesus are no less fantastic in conception, even as they are artistically repellent. To espouse a cause is to endorse the credibility of fantasy; to be devoted to an ideal, as the projected attainment of the extraordinary, is to embrace the fantastic.

If fantasy is primarily the province of the child, it is the ardour of youth which effects miracles of achievement. The union of hero and

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[2] Psalm 128, 1–3

[3] *Matthew*, VII. 24–29

heroine holds out the hope of ultimate good. Jesus, the fruit of the union 'twixt obedience and goodness, became the harbinger of eternal good.[4]

The Negro minstrel, adopting the role of the oppressed, sings the songs of a people who existed solely through strength derived from their fantastic hopes of deliverance. Hope eventually became reality; the dream an experience of man. Fantasy is the legacy of childhood, but it remains an incentive to endeavour. The fact that something better persists to exercise the adult mind serves to validate the efficacy of aspiration. Aspiration without fantasy is as the body bereft of spirit. The presence of the spirit causes the old to dream dreams and the young to see visions.[5] If fantasy creates the image, it is the prelude to attainment, and man, having caught the vision, achieves his destiny only as the outcome of fantasy transformed into reality:

> In Reason's ear they all rejoice,
> And utter forth a glorious voice,
> For ever singing as they shine,
> "The Hand that made us is divine."[6]

FRANCIS ANGOLD

BUT what is Paradise? All things that are; for all that is, is good and joyous. Therefore it is called a Paradise, and is so indeed. It is said also that Paradise is an outer court of Heaven. Even so all that is, is verily an outer court of the Eternal and of Eternity, and especially what we may recognize and know of God and Eternity, in time and in temporal things and creatures. For the creatures are a guide and a way to God and to Eternity. Thus all this is an outer court or forecourt of Eternity; and therefore it may well be called a Paradise, and be so in truth.

—*Theologia Germanica*

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[4] *Matthew* I. 19; *Luke* I. 38

[5] *Joel* II. 28

[6] JOSEPH ADDISON: "The Song of the Heavens"

JAMNALAL BAYTI

Education for Leisure

[Shri Jamnalal Bayti, M.A., M.ED., SAHITYA-RATNA, is a writer in both English and Hindi, whose contributions in both languages have been concerned mainly with education in various aspects. At present he is undergoing the Associateship Course of the National Institute of Education attached to the National Council of Educational Research and Training, New Delhi.

In this article he examines thoughtfully the individual and social value of leisure and the need of educational preparation to ensure that leisure is used creatively and enrichingly.—ED.]

IDA CROVEN defines leisure from the sociological point of view, taking the word to mean simply freedom from activities centring upon the making of a livelihood. It is the time when someone works according to his sweet will. Professor Ranganathan defines the term in his own way: leisure means being unoccupied with work forced by physical, economic, hygienic, or spiritual necessities! According to the dictionary the word connotes unoccupied time or period, freedom from pressing business. It is not laziness.

Leisure is virtue. We can recognize the culture of a country from the use of leisure by its citizens. Two factors are necessary for the growth of civilization: there must be the possibility of an accumulation of wealth; and there must be enough leisure. In ancient days only a minority of people had both the wealth and the time necessary to develop tastes and cultivate manners.

The modern technological civilization also gives rise to what we may call spare time. The secondary school boy, when he leaves the school, enters into another world where there is more and more leisure. It is, therefore, necessary that he should be trained in the school to use his leisure profitably.

It should further be realized that it is in leisure time that a civilization is effectively built up. An individual creates only when he is free. He writes poetry, enjoys music, or produces a beautiful specimen of art or craft. But the foundation of these creative activities has to be laid in the school, since the real nature of human children is to create and the fundamental need of the human adolescent is self-discovery and self-realization through creation. In these early stages, creation is a much more personal thing than is possible under the class system of teaching or in the system of organized games. It finds its fullest expression in those occupations which are generally regarded in nearly all schools and colleges as side-shows or side-tracks.

The creative leisure-time activities bring results which cannot other-

wise be obtained. First, they give opportunity for individual expansion and develop a critical mind. Secondly, they give the opportunity for providing concentration spontaneously. Thirdly, they give the boy a chance of cultivating wider interests and developing new faculties — intellectual, imaginative, and manual. These will open up to him varied fields of happy constructive employment in his leisure later on. It is noticed that in places where the leisure problem is tackled, a new quality is generated. It helps a person, as Mr. Wade says, "to be one's self, to be real." He is freed from activity dictated by utter necessity, and uses his active leisure most often either in the act of "direct creation," e.g., in art, drama, music, painting, modelling, writing constructive thought, or in what might be called "positive receptivity," e.g., in the contemplation of things which are noble.

Education for leisure is again necessary for combating juvenile misbehaviour and actual delinquency. At the lowest estimate, fifteen to twenty per cent of our teenagers are juvenile delinquents. It should be realized that the boys who lead a gangster life after school hours frequently do it because they have nowhere to do the things they want to do, no outlet for their urge towards adventure and experiment, no means of exerting their capabilities.

Finally, the leisure activities are of vital importance as being not only indicative but also formative of one's character. In an illuminating paragraph Dean Inge puts the matter in a nutshell:

> The rank of individual soul, of our own self, our personality, is determined by the things we are interested in, by things we love. What we love, that we see; and what we see, that we are. There is no escape from this law. Where our treasure is, there will our heart be also. It is of no use to fill our days with work which we consider useful; the moment that tension is relaxed, our minds fly spontaneously to thoughts of ambition, self-indulgence or some favourite frivolity. The mind is dyed by the colour of its thoughts, its leisure thoughts.

According to Professor Ranganathan, everybody works in three references: (*a*) for livelihood, (*b*) for leisure, and (*c*) to satisfy the creative instinct. A happy person is one who observes all the three aspects in his work in action.

There are many aspects which are closely associated with the fundamental problem of how best to utilize leisure:

1. Due to industrial preoccupation, we have lost the art of entertaining ourselves. The real training in the art of utilizing leisure, which persisted through centuries in our folk ways and festivals, has disappeared. A social lag has been created. We have lost the old methods of utilizing leisure, but have not evolved new ones to replace them.

2. Nothing is so detrimental or dangerous as the misuse of leisure. Indeed, the misuse of leisure is the misuse of life. It is by no means possible to get free time as and when we want, or as much as we may desire. Leisure must be occupied fruitfully. Unharnessed leisure will cast us away: it will burn us like uncontrolled fire. "An empty mind is the devil's workshop," though a hackneyed saying, conveys the real dangers which threaten the very functioning of our social, national, and international organizations. The escapist forms of leisure utilization, such as excessive indulgence in light pursuits, may create individual and social troubles. The harmful results of the misuse of leisure have always shown in the degradation of the individual personality and the degeneration of the nation.

3. The scientific era has given birth to two of the outstanding characteristics of our present public and private life — fear and suspicion, and the absence of any definite aim. The real difficulty at the root of our woes is the lack of definite purpose. Bernard Shaw once said: "To be in Hell is to drift, and to be in Heaven is to steer." In the absence of faith and unity of purpose, we cannot solve our personal or national problems. The greatest tragedy of the modern age is that we have lost faith in life, in ourselves, and in others.

4. Leisure is our physical as well as mental and emotional necessity. In the past the distribution of leisure was in accordance with these needs. There was a close connection between leisure and nature. Unfortunately this link has been lost in the modern times. The present distribution of leisure has become highly artificial owing to the necessity of keeping the concerns going on. This artificial distribution of leisure has resulted in our over-reliance on the commercialized and artificial means of recreation which are sources of more strain on our nerves than of relaxation.

To educate someone for leisure is not an easy job. The question arises whether education for leisure should be liberal or vocational. Vocational education does not develop the required mental outlook. But recent researches in the field have at times reversed the results. However, vocational education can be a liberal education and *vice versa*.

Adult and child, man and woman, businessman and labourer, enjoy their leisure in their own different ways to get maximum benefit. Education for leisure must be organized in such a way that after learning in the school the adult may co-ordinate his interests and attitudes with the everyday life. Proper and right habits and attitudes can be developed only in the beginning of life.

While educating for leisure we must keep in mind the individual differences. The methods employed should increase the efficiency and should not lose the man.

The individual becomes happy when he gets opportunities for self-expression and creative activity. We must also consider the existing moral and social issues in the society while we frame the curriculum of education for leisure. This education should be based on tolerance, self-reliance, consideration for others, respect for individuality, and so on. We can look to the system of education as a redeeming factor to provide a suitable and adequate solution to the educator acting as an agent for the attainment of this mission. Education can help in the solution of these problems in the following ways:

1. In facing the problem of the enrichment of leisure time, the educational institution has to play an important role. It must provide activities to occupy the leisure of the youth. While providing these activities, the guiding principle should be active participation rather than passive observation. Physicians and psychologists alike urge the necessity of having some kind of hobby to fill in the leisure time and to provide an outlet for creative impulses. An interesting hobby gives to the mind what rest and sleep provide to the tired body. There must be co-curricular activities of different types to suit the needs and temperaments of different students.

2. It is the primary function of education to change the outlook and approach of the individual towards the different problems of life by instilling a broader and comprehensive sense of social, national, and international understanding. The citizen must be essentially co-operative and not competitive in his approach to private and public problems. This liberal outlook will promote corporate life and eliminate fear and prejudice. Nine-tenths of our worries are due to the prejudice of maladjusted educational processes. The task of education is to produce the whole man whose citizenship is learnt not only from school but also from the daily creative and co-operative experiences in working hours and in leisure. It is the tremendous task and privilege of the educator to pave the way for the well-being of the next generation of citizens and guide them into the way of peace.

3. It is also the duty of the educator to remedy the disease of aimlessness in life. It is useless to discuss the profitable use of leisure so long as life is devoid of any purpose. Single-mindedness is the key to success and happiness in life. There should be a close relationship in all our activities of work and leisure. It is this unity that guarantees the right use of leisure.

4. The escapist forms of leisure activities, such as races, movies, etc., should not be encouraged as they do not solve the problem of leisure permanently but promote in us, instead, a sense of shirking and escaping from the facts and realities of life. The education for leisure should aim at liberating the spirit in a positive manner, that is, our leisure-time activi-

ties should be directed towards some definite standard and aim. It should train the individual to be real and natural, and not imaginative and outlandish. It should teach him to utilize his leisure in either of the two ways, according as the spirit moves him — in the acts of direct creation, i.e., art, drama, music, building, modelling, writing, composing, etc., or in positive receptivity, i.e., contemplation of things which may enable one to feel, in the words of Vanghor:

> Through all this fleshy dress,
> Bright shoals of everlastingness.

The latter may also be called responsiveness to the majesty and grace of all that lies at the root of the great works of creative art and craft. In this age of rush and tension, it is only the practice of this creative receptivity in leisure which can save us from the horrors and dangers of scientific materialism.

5. Religious education can give a new colouring and definite orientation to our activity of leisure, and can help us in enlightening and ennobling our life directed towards the attainment of self-realization which is the supreme end of humanity.

It has been fully realized in our country that the school or college is no longer a mere place of formal learning but, rather, a living and organic community, training its pupils in the art of living. Social, cultural, and physical activities there find a definite objective. But the position is not yet very happy.

Leisure is a challenge to the teacher as well as to the students. The teacher finds it difficult to adapt himself to the demands of leisure which new education makes. He flees from the responsibility and erects in its place imaginary idols. Sometimes the idol is in the form of a crowded curriculum, sometimes in examination results, and sometimes in specialization. The student in his spare time alternates between periods of bored stagnation and futile or destructive eruptions. The majority of the institutions make little or no provision for combating the situation.

Thus we see that education for leisure is a vital problem for both the individual and the society, for the educator and the student. It should be the immediate concern of every progressive state to see that its citizens spend their leisure wisely and well, because it is the use of the leisure which determines the cultural, intellectual, and emotional advancement and the efficiency of the society; and it is for the educator to shoulder this responsibility of taking the lead.

JAMNALAL BAYTI

New Books and Old

The Aesthesis and Metaphysics of W. B. Yeats*

WILLIAM BUTLER YEATS — the Man and the Poet — cannot be comprehended easily, nor can he be contained in a single volume. He was large and multitudinous, and he was baffling as well as fascinating. Explorer of myths, maker of symbolist plays, indefatigable essayist, brave traveller in spiritualist worlds, Yeats was also a great poet. More often than not, critics of Yeats tend to get lost in Yeatsiana. It is to Dr. Mokashi-Punekar's credit that he has succeeded in retaining his clear outlook to the end. By limiting the scope of his enquiry to the later phase of the poet's personal development, Dr. Mokashi-Punekar has written a cogently argued book that takes us very near to the heart of the Yeatsian achievement.

Yeats used to style himself the "last of the romantics." Perhaps this was a true enough description of the pre-war poet. He was then more concerned with the beauty of rhythm and also the beauty of imaginative conceptions. Round about the second decade of this century he gradually outgrew these preoccupations, and henceforth his poetry was energized by his sheer intellectual brilliance and shaped by his soul's integrity. Like the later Tagore, Yeats too realized that it was time to "put away his ornaments" and seek his fulfilment in a bold and direct manner.

Dr. Mokashi-Punekar's formidable study is mainly about the development of Yeats's aesthesis and metaphysics. The hypothetical visions of earlier days being either realized or having to be thrown away on the field of actual experience forms the theme of these scholarly chapters. Since Yeats's aesthesis and metaphysics contain hundreds of views and symbols, even Dr. Mokashi-Punekar with a decade's absorption in Yeats does not exhaust the whole subject. He takes up only a few views and symbols, and tries to explore their intricate connotations. All that he says about Yeats's "Theory of Recurrence" thus helps the reader to a better initiation into Yeats's poetry. Yeats believed in the "Theory of Recurrence" more than in the "Theory of Evolution." He had a notion of the Great Memory — what Shri-Aurobindo has called the Universal Energy — a cauldron of the experiences of dead people as imperishable souls. These souls returned to the earth in human forms again and again, to be progressively purified and become capable of merging with the Ultimate Wisdom. An interesting theory this, very much akin to the Indian theory of *Karma,* and certainly to be expected from one who believed in spiritualism. Dr. Mokashi-Punekar has also dealt in detail with Yeats's ideas on Love, Marriage, Mysticism, and Mythology, and also with particular Yeatsian symbols like the gyre, the Golden Age, and Byzantium. The paradoxical fact is that it is this almost impenetrable forest of ideas that ultimately inspired most of Yeats's great poetry.

According to Dr. Mokashi-Punekar, the significant change in Yeats's view of life (when he realized the richness of the world and the fact of reality) occurred after his contact with Shri Purohit Swami. This part of Dr. Punekar's book is very valuable, as it contains much original material hitherto unexplored and unassessed. Yeats's con-

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* *The Later Phase in the Development of W. B. Yeats.* By SHANKAR MOKASHI-PUNEKAR. (Karnatak University Research Series, No. 8. Karnatak University, Dharwar. 285 pp. 1966. Rs. 10.00; 20*s.*; $3.00)

tacts with Indians like Mohini Chatterjee and Rabindranath Tagore had not fully satisfied him. It was in Shri Purohit Swami that Yeats found the living ideal of the "Byzantine" way of life — a fusion of utter simplicity, calm, and contentment. Poet and Yogi studied the Upanishads together, and Yeats helped the Swami to bring out his autobiographical memoirs. Yeats had a deep love and reverence for the Swami, and for a while toyed with the idea of spending some months in India. Dr. Mokashi-Punekar rightly attributes Yeats's "Supernatural Songs" and his serene outlook on life to his contacts with the Swami. For Yeats, the Swami was verily the Magus described in the story, "The Adoration."

It is true that Dr. Mokashi-Punekar often leads the reader — even the specialist reader — suddenly into Yeatsian whirlpools without prior warning, and his critical style is not always quite reassuring. Dr. Mokashi-Punekar is fond of the quaint phrase, and is sometimes rather abrupt, and leaves loose ends. Yet his is a sustained thesis that should be read more than once if we are to profit fully by it. According to Dr. Mokashi-Punekar, it was this maze of aesthetic and philosophic and spiritualist theories that made Yeats's poetry, not that of mere tragic passion, but that of "tragic joy," and thus made him a prophet handling cosmic subjects. His Indian experience, particularly the art of meditation inculcated by Shri Purohit Swami, helped him in beyonding mere earthly tragedy. So he became aware "of an art beyond tragedy, a Divine Comedy, a spiritual calm in the storms of life, a recession into the still source of Power." This really comes to the heart of the matter; for Yeats was not merely "the last of the romantics," but also the first of the plenary prophetic poets of this century.

PREMA NANDAKUMAR

Hinduism, Buddhism, Zen: An Introduction to Their Meaning and Their Arts. By NANCY WILSON ROSS. (Faber and Faber, Ltd., London. 222 pp. 124 Plates. 1968. 45*s*.)

Into this handsomely produced volume is condensed the essence of a world of art and thought — or rather, of three inter-linked worlds, for the author wisely presents both the differences and the unity between the three systems mentioned in the title. I am glad, too, that she separates Zen from Buddhism (an often needed distinction), while of course realizing also their unity. Through this long gallery of culture born in India and reaching to Japan, one can compare and contrast the relation of Zen to Buddhism with that of Buddhism itself to its Hindu parent. In any case, the thirty-four Chinese and Japanese plates in the Zen section attain in their way heights equal to those of the earlier sections: the last two plates (p. 176), "Sun and Waves" by Hashimoto Gaho, with its suggestively half-finished circle, and Sengai's six-character calligraphy with its tidings of tranquillity, form an impressive conclusion to the illustrations.

Yet many other plates could equally well be singled out: the series is really excellent both in quality and in representative variety. Rightly are included five works from the Indus Valley civilization, precursor of a Hinduism whose influence stretches as far as the art of Cambodia (Plate 26). Buddhism is represented in all its artistic phases, from the neo-Hellenism of Gandhara onwards; including maybe less-known aspects like the Sarnath "transparent sheath" torso (Plate 56), the sculptures of Dvaravati (now in Thailand) (Plates 66–69), or the colossal cliff-remains of a Buddha at Bamiyan in Afghanistan. Clearly apparent later is the contrast between the spiritual sub-

limity (often expressed in animal-form) of Hindu art and the "secular" paintings (e.g., Sesshu's landscapes) of Far Eastern artists whose Zen inspiration, while evident, cannot always be precisely fixed; a link may perhaps be found in "religious" Buddhist art. Yet each of these three facets can be termed "spiritual": maybe too fancifully this trio can be compared with the three faces of Shiva at Elephanta (Plate 17), while his depiction as a hermaphrodite (Plate 16) may suggest various divisions of our material in dual form.

Visual virtues do not exhaust the value of this book. "A lifelong explorer of Eastern thought," Miss Ross presents, with impressive clarity that nowhere condescends and is always accurate, an account of the cultures concerned; she has contrived with real success to include every main aspect. Under Hinduism, for instance, she has not neglected either the great modern Indian personalities or (p. 65) the affinities between *kalpas* and recent astronomy. Cogent quotations are made from sacred texts and from Far Eastern lyrics, while room is found also for a Glossary of terms and an extensive Bibliography.

This "Introduction" can be most cordially recommended.

TERENCE WHITE GERVAIS

The Christ. By CHARLES GUIGNÉBERT. Translated by PETER OUZTS and PHYLLIS COOPERMAN. Edited and Revised by SONIA VOLOCHOVA. (University Books, New York. xxv+321 pp. 1968. $10.00)

Charles Guignebert, in his great book *Jesus,* published in English in the thirties, established the historic existence of Jesus, although it was a very different historic person from the traditional one. In this book, *The Christ,* first published in French in 1943, and now translated into English, Guignebert tackles, as a historian, the problem of the transformation of the historic person into the mystical Christ — later of course transformed in Christian metaphysics into the living God.

For the mystical Christian, who has an experience of the Christ, this is no problem. But even he with his completely satisfying experience cannot cut himself off from history, and the consequences of historic inquiry. Christianity, in any way in which it is presented to the modern world, stands or falls by its attachment to the historic process. Consequently the historian, particularly when he is of the stature of Charles Guignebert, has to be listened to. It is not too much to say that it is the French historians, of whom Guignebert is one of the most eminent, who have played a seminal part in the revolution that is now sweeping organized Christianity.

The extent to which early Christianity was influenced by its environment is a subject of much controversy. Guignebert, and other independent and liberal scholars, take the view that it was immersed in the cultural environment of its time and was overwhelmingly formed by it. The thesis of *The Christ* is that Christianity survived and became the seedbed of the future great religion because it was transferred in the early days from the narrow confinement of Jewish Jerusalem to the whole Greek world. There it met the great surge of the religions of the period and gradually coalesced into a belief, not in the Jewish Messiah — the belief of Jerusalem — but in the Saviour, the Risen Christ, who later was transformed into God.

Behind this thesis is the assumption that the Gospels of the New Testament, in which, on the whole, Jesus is identified with the Christ, arose out of an already established Christianity, and played no part in the first decades in establishing the religion. This is Guigne-

bert's view, and it is one now generally accepted by Liberal Biblical scholars.

The Christ is published posthumously. Guignebert died in 1939. It is a magnificent contribution to the understanding of Christian origins, and helps clear the way for a new level Christianity in these days.

E. G. LEE

Mūl Gītecā Śodha (A Search for the Original *Gītā*). By GAJANAN SHRIPAT KHAIR. Marathi. (Anatha Vidyarthi Griha Prakashan, Poona. 200 pp. 1967. Rs. 5.00)

The *Bhagavad-Gītā* is a marvellous text. For centuries past, scholars from the East and the West have been critically studying it, accepting the book or differing from it. Here is a novel approach and still more novel finding by Dr. Khair of Poona. He maintains that, far from being the work of one single author, the *Gītā,* as we have it, is a composite work of three different authors. In place of the original six chapters, the three authors have together given us eighteen.

The study is scientific and the author has shown the three different streams that have mingled into one composite whole. The entire text of the *Gītā* is printed at the end, using three inks, blue, black, and red, in furtherance of the thesis.

The analytical method used by Dr. Khair is based on the thought content and the use of particular words and expressions. His findings are that the first author, who confined his text of the *Gītā* to six chapters only, expounded the theory of *Karma Yoga.* In the next six chapters, the application of that theory was extended. The third appendage brought in the teachings of *Bhakti.*

Actually speaking, the *Mahābhārata,* of which epic the *Gītā* forms but a small part, is, by its narrative nature, a composite work. Yet all that composition is hailed as that of Vyāsa. Here Sūta and Vaiśampāyana are the main narrators. For the *Bhagavad-Gītā,* although it is primarily a dialogue between Lord Krishna and Arjuna on the battlefield, is being narrated by Sañjaya to Dhṛtarāṣṭra. From the cyclopaedic nature of the epic, additions may have been made by copyists and others.

As a scholarly performance, Dr. Khair's effort is commendable. But from a practical point of view such researches have hardly any value. Those who revere the *Gītā* revere it for the text, whoever the author, whoever the editor. That aspect of the *Gītā* and its hold on the common man for a better and virtuous life need to be nurtured in the interests of social well-being, as that is the ultimate object of whatever men do or do not do. This consideration cannot be altogether ignored in any research, especially at a time when forces of disintegration are gaining an upper hand in our society.

S. R. TIKEKAR

VII Sermones ad Mortuos: The Seven Sermons to the Dead Written by Basilides in Alexandria the City Where the East Toucheth the West. By C. G. JUNG. Translated by H. G. BAYNES. (Stuart and Watkins Ltd., London. 34 pp. 1967. 30*s.*)

The "Seven Sermons to the Dead" were omitted from the English edition of Jung's *Memories,* and it is useful to have them made available in this attractive volume.

After his breach with Freud in 1912, Jung passed through a phase of dis-

orientation. He confronted the unconscious unaided for four years. Then he had a parapsychological experience. His house seemed filled with the spirits of the dead, who cried, "We have come back from Jerusalem, where we found not what we sought." Something from the ancestral Christian past required to be instructed and brought up to date, and in answering the spirits' questions Jung outlined a solution to his own problems. The "Sermones" foreshadow an alternative both to Freudian psychoanalysis and to orthodox Christianity. Afterwards Jung painted his first *mandala* — a symbol of the new-found way.

Jung adapts Gnostic language to his own uses. The "Pleroma" corresponds to the Self (the Indian *Ātman*); "Creatura" is the ego, and "Abraxas" (roughly) the unconscious.

The spirits are enjoined not to strive after the opposites but after their own being. Jung's main concern seems to be to see things as they are, and to release the spirits from the bondage caused by a one-sided conception of god. The "Sermones" close with a flash of authentic poetry: "Whereupon the dead were silent and ascended like the smoke above the herdsman's fire, who through the night kept watch over his flock."

EUGENE ROLFE

The Quest for Eden. By ELENA MARIA MARSELLA. (Philosophical Library, New York. 275 pp. 1966. $.5.00)

Eden is of course the Garden of Eden mentioned in the Bible as the first home of man, with its tree of knowledge and of life. Adam and Eve, the mythical progenitors of mankind, lived there until, having eaten of the forbidden fruit, they were expelled. A similar legend was current in ancient Babylonia also.

The author of the book under review is an American lady, with a versatile background — a pianist, a member of the foreign service, and a teacher, now living in Hawaii. Her main theme is that the Hebrew tradition did not constitute a starting point, but drew its inspiration from the earlier civilization of Sumer. Her aim is to show that

> the mysterious language of seers and prophets, whether spoken in the ancient language of the Sumerians, the Hebrews and the Hindus, or in the sugared accents of modern Arabic has remained remarkably constant.

Any hypothesis harboured with some intensity tends to collect round itself plausible facts from a multiplicity of sources which lend support to it. And this is what has happened in this book. The main source is of course the Bible, and connected literature; then comes *The Sumerians* by Samuel Noah Kramer. An interesting feature of the book is the linking up with Islamic tradition, for which the author relies mainly on *The Dawn-Breakers* by Muhammad-i-Zarandi (translation) and *The Promised Day is Come* by Shoghi Effendi.

The author gives a sympathetic account of Muhammad, whom she designates the Arabian Moses, and holds that his advent has been "recorded as faithfully in the Testaments of Judaism and Christianity as Jesus in the Law and Prophets." She is anxious to vindicate his position as "a great Teacher who has been maligned to a greater extent than any other figure in history, except Adam."

The modern Muslim cult (heresy?) called Bahaism comes in for enthusiastic exposition, and its founders 'Ali Muhammad the Bab, "who by his title, proclaimed himself to be that 'gate,' as well as the door to the *One Whom God Shall Make Manifest* after him," and his outstanding disciple Mirza Husayn-'Ali, on whom he conferred the title *Baha'ullah,* the "Glory of God," are spoken of as The Two Witnesses whose

coming had been foretold. The author seeks to identify Baha'ullah with the Lion of Judah.

This is no book for the general reader, but for students of the ancient religions of the Middle East, it may be of some suggestive value, as well as to those interested in the affinities between Islam and Christianity.

K. GURU DUTT

Cagliostro. By FRANÇOIS RIBADEAU DUMAS. Translated by ELISABETH ABBOTT. (George Allen and Unwin Ltd., London. 308 pp. 14 Illustrations. 1967. 50*s*.)

The historian François Ribadeau Dumas shows insight in his scholarly study of the life of an extraordinarily gifted man, whom he indicates as belonging to the Hermetic tradition. His approach is that of a mind conversant with the great ethical, mystical, and occult movements of the preceding centuries, which found their natural channel of expression in the eighteenth century in Masonry. Rightly, therefore, does Monsieur Dumas see in Cagliostro the alchemist, the Freemason, and the healer.

Cagliostro's transmutation of base metals into gold, his manufacture of diamonds, and other wonders were testified to by great names.

Monsieur Dumas follows step by step Cagliostro's travels throughout Europe. Everywhere he held lodge meetings in the presence of eminent Masons. His Masonic career reached its apogee when he founded a mother-lodge in Lyons, designated "Triumphant Wisdom" and established his Egyptian rite. The aim of Cagliostro's Masonry was, according to Monsieur Dumas, to permit those who had attained the high degrees of superior Masonry to be introduced into the Great Mysteries of Antiquity, and even to obtain supernatural powers like those shown by the Egyptian priests, the perfect Cathars and the Rosicrucians.

As a healer Cagliostro adhered to Paracelsus' school of medicine. His cures and his great skill were acknowledged by men of quality and reputation. When asked what was the secret of his art Cagliostro replied "*In herbis, verbis et lapidibus*." Who was Cagliostro? Cagliostro's own proud reply to that question, at the trial of the Diamond Necklace affair, was "A noble Traveller." This was known to be the secret and high-ranking Masonic title of the Count of St. Germain and of Mesmer.

Of Cagliostro's birth, youth, and earlier training little is revealed. Cagliostro denied categorically that he was Guiseppe Balsamo. However, it is not quite clear which theory Monsieur Dumas supports, though he portrays Cagliostro as a genuine occultist, generous, benevolent, and trusting all. Monsieur Dumas does not analyse the causes which led to Cagliostro's downfall, but whatever these might have been, the latter submitted courageously to an agonizing end. Neither does the author reveal much of Cagliostro's inner spiritual quest. But could he?

This book, written in a clear, well-knit style, goes a long way to vindicate the reputation of a true servant of mankind.

O. Y. D'ARGUEL

African Mythology. By GEOFFREY PARRINDER. (Paul Hamlyn, London. 141 pp. 28 Colour Plates, 108 half-tone illustrations, diagrams, and map. 1967. 17*s*. 6*d*.)

For its price this book is excellent value. The production is first-class, as are the illustrations in both colour and black-and-white. But apart from that the subject-matter is fascinating, and in

the hands of Dr. Parrinder, Reader in the Comparative Study of Religions at King's College, University of London, and a well-known writer on African religions, it is treated in a scholarly but readable manner.

Dr. Parrinder makes no effort to present a single "mythology" but emphasizes the great variety of the mythologies in the continent, while identifying the similarities. The first and longest part of his book describes what are most properly called myths, stories, as he puts it, "of supernatural beings and events," such as the various myths of creation (nearly all African peoples believe in a Supreme Being), the special myth of "God leaving the world," ancestor myths, "the mystery of birth," and the origins of death. He draws tellingly on particular examples, and uses illustrations well to illuminate the text.

He then selects some traditions of outstanding interest. He considers, for example, the legend of "The Golden Stool" of the Ashanti, the legends told through the bronze and terra-cotta art of Benin and Ife in Nigeria, "The Inventor King" of the Congo, and the great mystery of the ruined cities of Zimbabwe. Finally some fables of animal life are included, because these are among the most popular of all African stories. The fables such as the Hare and Spider stories, some of which crossed with the slave ships to the Americas, show man living close to the animal and natural worlds, but they also project human feelings on to animals and reveal attitudes and actions of men which are both praised and blamed.

Dr. Parrinder says that since there are no ancient written collections of African myths, most modern collections have been made by Europeans and Americans. Educated Africans also have now started to record the myths of their own people, before it is too late and they disappear or change. The myths given in this book come from recent collections, made by highly qualified writers, who try to present faithfully the stories told to them by old and young Africans.

KAYE WHITEMAN

Folktales of Chile. Edited by YOLANDO PINO-SAAVEDRA. Translated by ROCKWELL GRAY. Foreword by RICHARD M. DORSON. (Folktales of the World. Routledge and Kegan Paul Ltd., London. xliii+317 pp. 1968. 60*s*.)

It took the Spaniards three centuries after their invasion of Chile finally to subjugate the Indians. The peace treaty of 1884 ended the long Auraucanian resistance during which there had inevitably been some intermingling of the two peoples and their folklores. One may well wonder with Professor R. N. Dorson, in his stimulating Foreword to this volume, which tradition will prove to have dominated: the aboriginal Indian or the transplanted European, or perhaps whether they have coalesced or even exterminated each other.

These tales certainly leave one rather puzzled: some proper names, some names of places and objects betray a Spanish origin: likewise Roman Catholic influence is evident in several stories. Indian elements are revealed by the introduction of sorcerers, monsters, and supernatural spirits. Even so, these Chilean tales might equally have been penned by a Perrault, Grimm, or Andersen with, here and there, a touch of Boccaccio in the play of amorous relations. Gaiety, malice, cruelty, morality, these and other themes all feature as in fairy tales and fables the world over. But nowhere is any inkling given of the powerful and magnificent gods of Auraucanian mythology, like Pillan, the thunder-god and provider of fire, or of the evil Huevucus spirits who could assume any form.

In deriving much pleasure from this selection of stories from Professor Pino-

Saavedra's three-volume compilation in Spanish, *Cuentos Folklóricos de Chile* (1960–63), the general reader will be left with the suspicion that the extermination of the Indians sought by the Spaniards extended also to their narrative culture. Was the Spanish culture so much the superior as the editor holds, or simply the stronger? It will be illuminating therefore to see what conclusions are suggested by the next publications on Latin American folklore, this volume being the first on the region in the Folktales of the World series under the general editorship of Professor Dorson.

For a book without illustrations it is unfortunately priced rather high for many would-be readers, but the specialist will find a scholarly presentation in the Bibliography, extensive General Index, Glossary of Spanish and Aurauanian terms, various explanatory notes and the Index of motifs.

E. M. HUNT

Eyewitness in China. By HUGH PORTISCH. Translated from the German by MICHAEL GLENNY. (A Background Special. National Academy, Delhi. 223 pp. 1967. Rs. 3.00)

This book, based on personal observations of conditions in Communist China by Hugo Portisch, Editor of the Vienna *Kurier,* makes interesting reading. Dealing with the situation up to 1966, it presents a progressively brightening picture of the situation in China till then, but things have changed since.

The author traces the developments in China from the earlier years up to the time when relations between her and Russia became strained after the death of Stalin. He gives a sympathetic evaluation of the results of the "Great Leap Forward" initiated by Mao after the break with Russia, which aimed at the attainment of self-sufficiency and independence of foreign assistance and technical knowledge. The Great Leap Forward was a success as far as it went, and considerable progress was made in both industry and agriculture; family life was restored; food supply was normalized for the people. China succeeded even in harnessing nuclear power by exploding a nuclear device and thus augmenting her military potential.

Since 1966, however, things have changed; and as Dr. Portisch says, life is still not very good for the Chinese. Her expansionist aims have not been altered; in fact as more recent events illustrate, she is more crazy than ever in interfering with the internal affairs of a number of Asian and African countries in an effort to increase her influence.

The author asks: "Can we predict today where China will stand in thirty years?" For one thing, there is the growing population pressure, which may mean that in thirty years the 700,000,000 population may reach the 1,000,000,000 mark, which will have an impact on her expansionist aims and her foreign policy, and she may also become more and more militant towards non-Communist countries, which she regards as impediments to the spread of Communism. Dr. Portisch himself doubts whether her expansionist aims are motivated by demographic pressure, in the light of the assertions of many Chinese leaders with whom he talked that China is wedded to peaceful co-existence. This is of course qualified by the view that China would "still continue to support all Communist revolutionary aspirations throughout the world."

Dr. Portisch hopes that "for the sake of world peace" China will give up the dual policy of simultaneously proclaiming faith in peaceful co-existence and supporting world revolutions. The Chinese people are peace-loving, he says; China is still poor; her economy backward. Nearly half of China, this

gigantic empire as large as Europe, is virtually unpopulated and almost totally undeveloped. A Chinese Government which genuinely wishes nothing but the good of its own people would find enough to do at home to keep it occupied for a thousand years of peace. But will this hope be fulfilled? It is a big, indeed the biggest, question-mark in international affairs, to which no predictably precise answer can be given.

C. V. H. RAO

BRIAN G. COOPER

Correspondence

A Letter from Coventry: Man and Cities

Coventry, 29 June 1968

WHAT IS TO BE the nature and quality of man's life in the cities of the world of tomorrow? Can man in any way capture here on earth anything of the sublime purpose and inter-personal harmony foretold by the prophets of the heavenly city? Such was the underlying theme of the inter-national, inter-religious congress on "People and Cities" held at Coventry Cathredral, England, during late June 1968. Its participants came from all major continents and countries of the earth except Russia and China. While many participants were Christians, others — Jews, Muslims, Hindus, Buddhists, Jainists, agnostics, humanists, and so on — were also present and made vital contributions. Leading participants from the East included K. C. Sivaramakrishnan of the Calcutta Metropolitan Planning Organization; the Rev. Harry Daniel of the East Asian Christian Council; Dr. Raymond Panikkar, of Banaras Hindu University and Visiting Professor of World Religions at Harvard University; and Dr. M. Takenaka, Professor of Social Ethics at Doshisha University in Japan.

The city of tomorrow and the quality of human community was the theme of every major speech. Dr. Doxiadis of Greece, pioneer of the study of man in relationship to his environment, spoke of the future:

> By the year 2050, cities will be ten times more populous and forty times larger than today. All today's cities are increasingly interdependent and interconnected. We are being led to the Universal City of Man, to the Ecumenopolis. It is irrational to try to avoid it — it could be Man's ultimate destiny. Undoubtedly it is also a dangerous prospect, for present problems will be multiplied. Yet we are moving from civilization to ecumenization.

I was struck by the similarity of such thinking to the ideas of Teilhard de Chardin, with his great sweeping vision of the coming world-consciousness and world-soul.

The Rev. Mr. Daniel said the task of Christians in Asia, a tiny minority, was to be fully in contact with all those outside the churches in order to serve them in all manner of human need. "In the great cities of Asia, like Calcutta, we shall live in continual crisis. The Christian Church must look beyond itself and be with those who suffer."

The relationship of the man of religion to the life of the city was brilliantly discussed by Professor Raymond Panikkar in an erudite paper called "The People of God and the Cities of Man." In his view the role of the church (in which he also included temple, shrine, mosque, or synagogue) had to be re-understood in the light of the

needs of man in the great cities of the modern world. The place for sacredness had to be rediscovered:

A modern city is not just a great village; there is a mutation which demands also a corresponding spiritual transformation. The growth of a city cannot proceed by juxtaposition. Cities have changed; so the church must change also. The church should foster the religious dimension of man and provide also for the harmonic development of human life. The core of the city cannot be the commercial district or the financial sector but has to be the sacred place where the real human encounter can take place. The core is the church or temple, for that is where two or three meet, where men transcend their proper limits. Not only the private but also the public space can be sacred. Both are the concern of the church, of the man of religion. The "heart" of the city can no longer be a monolythic single space but has to be pluralistic: men of different religions must all contribute. One of the difficulties in the city consists in building up a healthy pluralism which does not disrupt harmony and unity. The church space in the city has to be discreet, humble, and generally small, a symbol of interiorization and inwardness, a place for silence and meeting with oneself. One of the greatest dangers for any religious group is for it to become a close and exclusive society. The church has to be open, to be at the crossroads, not syncretistic but catholic, not only with concern for other believers, but for all men and also for all creatures.

Joy and festivity were often lacking for modern man: to restore them should be an important role of religion.

The shaping of time for celebration is a specific function of the church. Religion should offer social and individual opportunity for celebration and festival. The civil function of religion is to provide such possibilities: the ancient rites are becoming more and more meaningless and man cannot live without liturgy.

Man is on a journey and religion must provide his rhythm of movement.

Time is not a human external category; it is a constituent of man's life; but time has to be assimilated, interiorized and the eschatological element has to be taken also into consideration. The human rhythm has to assert itself in front of the cosmic and technological rhythms. Man is the mediator and religion performs this stewardship by providing man with the opportunity for his personal rhythm. ...

The city of God was once upon a time the ambition and goal of man. The city of man was its rival because it wanted to be its imitation: when the city of man tries to become the city of God it becomes the city of the devil and God himself confuses man, like at Babel. The profane cannot compete with the sacred. But the modern city does not want to imitate the city of God nor ape the celestial Jerusalem; it aims at being completely secular. This amounts to a paradoxical recovery of the sacred, now concentrated upon man himself.

Professor Panikkar concluded:

Man is an "in-finite," non-achieved, unfinished being with a constitutive openness towards transcendence, which makes of him an ever thirsting and unsatisfied being. The church, the place of religion, cannot ignore this vertical dimension of man and to maintain open the attitude of not letting any hope crystallize too quickly or any ideal become an ideology. The function of the "other shore" is to prevent us from falling asleep during our journey.

My concluding impressions were fundamentally simple. Man is always on pilgrimage: yet he "pitches his tent" in today's vast and teeming cities. In Asia, Africa, and Latin America, physical deprivation characterizes these cities: slums, shanty towns, squalid living conditions, and great contrasts between wealth and poverty abound. In the cities of the West, while physical impoverishment has not been everywhere banished, the psychological and spiritual health of man is the overriding problem. A sense of the personal smallness and worthlessness of man amid vast buildings, alienation from nature in an entirely man-made environment, the passing of long-estab-

lished family and community ties, and the general sense of lostness of modern man, "lonely amid the crowd," are widely experienced. The solving of physical deprivation, while desperately urgent in many cities, can never be enough. Man needs to belong to a wholesome, coherent community in which he can truly discover himself and that mystic coherence at the heart of the cosmos.

BRIAN G. COOPER

Ends and Sayings

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

The British Humanist Association Conference, 28 July 1968, at Loughborough, has declared that marriage is neither sacred nor immutable, but simply an economic and social institution, and that the development of alternative "socially acceptable (and sexually satisfying) patterns of living" would be welcomed.

Pope Paul's encyclical "Of Human Life," published on 30 July, banned artificial methods of birth control, to the consternation of a large and vociferous portion of his flock, priests and laity alike, who raised a storm of protests. These present two aspects. First, against "totalitarian authority"; and many thoughtful people will feel sympathy with this. The second aspect shows the prevailing confusion about the purpose of sex relationships. The traditional standpoint of the Roman Catholic Church, reiterated by the Pope, is that sex is for procreation, and that the only permissible contraceptive is the natural Rhythm method. The protesters claim that it is not only for procreation, but for "re-creation of the personal relationships" [or, more crudely, for personal enjoyment].

The Church of England Lambeth Conference passed (*The Guardian*, 7 August 1968) without dissent a motion disagreeing with the Pope's belief that birth control violates any "order established by God." Though selfish sensuality is condemned, "family planning [surely a rationalizing term] is a right and important factor in Christian family life and should be the result of positive choice before God."

Protesting articles and Letters to the Editor have made great emotional play with the rights of individual conscience; "responsible planned parenthood"; "bearing witness to the truth means suffering in its defence"; the cruelty of condemning young couples to abstinence, since the Rhythm method is not foolproof; the neuroses and pathological guilt induced in those who "are courageously following their own consciences in this matter" [female pill, cap, loop, or male vasectomy?]. Some few writers have recognized the danger of these methods which interfere with natural processes, regardless of psychological and moral repercussions. They find that artificial birth-control weakens the marriage bond. True self-control does not.

A few questions and facts may be of value. Is there any profit motive behind the development of artificial contraceptives, and the mass-conditioning for their acceptance? Is the pill, etc., the universal, safe, panacea?

Mr. Arthur Harrison of Dudley, Managing director of several Midlands insurance companies, was planning to increase the premiums because women who take the pill

"seem to be much more likely to have twins if they should later give it up." (*The Guardian,* 30 July 1968)

There is corroborative evidence for this elsewhere.

The British Medical Journal (16 August 1968) publishes a warning by Dr. H. J. Roberts, of the Palm Beach Institute for Medical Research, Inc., Florida, U.S.A. He lists a large number of serious disorders experienced by men in their twenties and thirties, within about a year after having a vasectomy. This is in addition to other vasectomy cases where the complaints have not been so definitely linked with the sterilization. The journal also publishes another report by Dr. Ellen Grant, medical officer of the Council of Investigation of Fertility Control. Women taking the pills become more susceptible to headaches, possibly due to blood vessel changes caused by hormone disturbance. Headaches reported rose from 17 per cent to 60 per cent after taking oral contraceptives.

What is the social impact of easy availability of contraceptives? The *Family Doctor Booklet* published by the British Medical Association (29 July 1968) is addressed mainly to those between fifteen and twenty-four years of age wih a warning that Britain is on the way towards another severe epidemic of venereal disease. Incidentally, few immigrants bring it in.

However unpopular a view it may be, it is necessary to state the Theosophical standpoint (the ancient Indian traditional one), on marriage and the family as having a spiritual as well as material aspect, being a reflection of a divine archetypal pattern.

How wise and grand, how far-seeing and morally beneficent are the laws of Manu on connubial life, when compared with the licence tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. (*The Secret Doctrine,* II. 411)

It is because man does not know his own true nature, or distinguish between the response of his animal instrument to "the fever of species" and his egoic, self-conscious self, that he makes a false identification with passion's compulsive urge, which he sets in motion at will, then finds he cannot control, and so calls a necessity.

Theosophy does not merely discountenance the abuse of sex. It very definitely condemns all malpractice and indulgence. It looks upon procreation as the only legitimate function of sex.

It is of little use, however, to take the merely negative stand of condemning sex impurity and every form of sex abuse. For those, however few, who may aspire to realize the great Ideal of *Grihastha,* the noble household life, that ideal must be held aloft. (Foreword, *Living the Higher Life,* U.L.T. Pamphlet No. 34)

A significant book for those to whom this constructive and spiritual approach appeals is *The Building of the Home,* by B. P. Wadia.

We must not forget that with his usual moral insight Mahatma Gandhi affirmed the sanctity of sex and hence insisted that the only right kind of birth-control is through self-control. This view is in perfect consonance with that of Theosophy — both paying an enlightened tribute to a spiritual tradition which reveres creative powers at every level too much to make of them mere means of barren gratification.

As to the population scare, the situation is by no means so clear as supporters of birth-control say. Alistair Cooke (*The Guardian,* 31 July 1968) quotes the American *Daily News* on the claim made that the population explosion demands birth-control techniques to combat it:

... the Population Reference Bureau in Washington says that birth rates are not soaring "in any predominantly Roman Catholic nation" (nor, according to the UN,

"anywhere in the world") and concludes that "maybe the population explosion alarms are exaggerated, and maybe the old saying that the tree never grows to the sky applies to the human race also."

The eleven-year "sunspot cycle" nears its maximum and July 1968 was marked by intense solar activity. Records of this cycle exist since 1749, the 1957 maximum being the highest noted. Keith Hindley in "The Unsettled Sun" (*New Scientist,* 1 August 1968) described the largest solar flare seen for five years and the burst of high-energy radiation ("X-rays, gamma-rays, ultraviolet light, protons and other cosmic rays, and radio waves") which lasted for a couple of weeks and produced violent disturbances in radio communications and in high-voltage equipment of the electricity industry.

Mr. Hindley refers to the effect of solar activity on the earth's weather and vegetation, as well as on the other planets of the solar system, and on comets. He indicates the increasing hazards from radiation for astronauts as for high-flying supersonic liners. He doubtless considers outside his field the mass psychological disturbances that swell up concurrently with the intensified solar activity — revolts at all levels, civil wars, political crises and dissensions, financial and commercial suspenses, industrial strikes, student demands, ideological controversies, social problems of violence, and the addictions of escapism. Yet it would be of value to correlate their cycles, and a few pointers from ancient universal science (however scorned by materialistic sceptics) may help. For the former considers the cosmos and solar systems as living wholes.

> *The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. ... The planets are its limbs and pulses ...*
>
> (*Commentary*; quoted in *The Secret Doctrine,* I. 541)

The sunspot maximum marks the contraction of the Solar Heart. Life-vitality (the "solar blood") circulates throughout the solar system, as does the blood in the terrestrial body, the sun contracting rhythmically like the bodily heart. Only "it takes the solar blood ten years, and yet another year through the heart, before washing the lungs and passing thence to the arteries and veins of the solar system." Further:

> Light is Life ... Both are electricity — the life-principle, the *anima mundi,* pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form, as well as to every living being. From its swelling, electric bosom, springs *matter* and *spirit.* Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this *First,* mother, one in three, that God, according to Plato, "lighted a fire, which we now call the sun," and, which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the rays of the primordial light become materialized, are concentrated upon our solar system, and produce all the correlations of forces. (*Isis Unveiled,* I. 258)

In research, if we want to know the right answers, we must ask the right questions.

The Works of

SINCE, during recent months, the name of Helena Petrovna Blavatsky (1831–1891) has been much in the news, in connection with various inaccuracies and misinformation about both her writings and her purposes, a list of her books, together with a brief account of their contents, is presented here.

Madame Blavatsky devoted all her literary efforts to gathering and publishing evidence to show the common ground of truth in all religions. Her first book, *Isis Unveiled* (1877), began this task, and *The Secret Doctrine* (1888) completed her efforts in this direction. The word "secret" in the latter title, puzzling to some, simply puts before the reader the fact that many of the great religions of the world have involved "mysteries," and that in these a common thread of meaning may be discerned.

Such an undertaking, involving extensive criticism and reinterpretation, was bound to generate enemies. All critics of orthodoxy find enemies, and Madame Blavatsky was no exception. The curious will learn that the very worst ever said about her was elaborately compiled by a jealous ex-theosophist and published in an interview by the New York *Sun* for 20 July 1890. This savagely calumniating material filled seven newspaper columns of small type—a veritable arsenal for subsequent journalistic defamers of Madame Blavatsky. But what her later would-be "biographers" neglect to explain, while repeating old lies, is that she promptly sued for libel, and that the powerful *Sun*'s lawyers finally had to admit that *not one* of the charges the paper had printed about Madame Blavatsky could be proved. The *Sun* honourably published (on 26 September 1892) a complete retraction, but this hardly discourages later character assassins who, unfortunately, cannot now be taken to court for libelling the illustrious dead.

Madame Blavatsky was the chief founder of the Theosophical Movement. She cared nothing for politics. She saw in Gautama Buddha one of the great teachers of mankind, and praised him for doctrines fundamentally opposed to all bloodshed. She denied the reality of both the anthropomorphic god and an anthropomorphic devil. She taught an all-pervasive deific essence and preached the ethics of self-reliance, universal brotherhood, and self-sacrifice. She never authorized any biography and asked that her private life be left private as was her right. So there is no really reliable "life" of H. P. Blavatsky. Her books are her testament.

Students of Madame Blavatsky often conclude that she was a person of extraordinary attainments, but no one who reveres her memory would dream of "boasting" about them. Time, and a more enlightened age than the present, will take care of such matters. One thing, however, can legitimately be claimed for her now. She was clearly a "prophet," for in the Preface to her first book, *Isis Unveiled*, at the end of a list of those from whom she expected attack, she said:

> The mercenaries and parasites of the press, who prostitute its more than royal power, and dishonour a noble profession, will find it easy to mock at things too wonderful for them to understand; for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism; from many cant. But we look to the future.

For the record: H. P. Blavatsky wrote no "revolutionary handbook." She despised conspiracy, hated deceit, and worked against violence all her life. The books she did write are listed opposite.